

LIVING WATER

THE SPIRIT OF GOD HOVERS OVER THE WATERS

(By Living Water Maru 810)

ABSTRACT

LIVING WATER is an existential-ontological reflection on the human person as one who receives existence from the Source and is called to become a living stream for the world.

The reflection begins with the mystery of water in creation, where the SPIRIT OF GOD hovers over the waters, and moves toward Eden, where one river flows out and becomes four rivers: Pison, Gihon, Hiddekel/Tigris, and Euphrates.

The four rivers are read contemplatively as four movements of human existence: receiving existence, living in relationship, walking toward a purpose, and accepting limits while surrendering oneself.

Kierkegaard helps us understand existence as becoming oneself before God. Gabriel Marcel speaks of existence as mystery, participation, presence, and relationship. Karl Rahner understands the human person as finite spirit open to the Mystery of God and grace as God's self-communication.

The gematria in this essay is contemplative, not a claim of explicit biblical numerology. Using Mispar Gadol: Pison 1,096; Gihon 727; Hiddekel 142; Euphrates 680; total 2,645.

The journey of water finds its fullness in Christ as Living Water. The thirsty person is invited to come, drink, receive life, and become a stream of life for the world.

I. THE SPIRIT OF GOD HOVERS OVER THE WATERS

“ The SPIRIT OF GOD hovers over the surface of the waters. ” — Genesis 1:2

Before everything becomes light, before the world has form and name, there is water. Over the depth that has not yet taken form, the SPIRIT OF GOD hovers.

Water becomes an image of life: it receives, flows, nourishes, cleanses, and makes room for something new to be born.

Human beings are similar. Before name, profession, status, success, or failure, we already exist. We receive existence before we can understand it.

Why am I?

Where does my existence come from?

Where is my existence flowing?

To whom does my existence return?

Kierkegaard brings these questions to the center of personal life: the human person must become himself before God.

II. THE RIVER OF EDEN — ONE SOURCE, FOUR STREAMS

“ A river flows from Eden to water the garden, and from there it divides into four branches. ” — Genesis 2:10

One river comes from Eden and becomes four streams: Pison, Gihon, Hiddekel/Tigris, and Euphrates.

Contemplatively they become an image of the human journey:

one Source, four movements; one life, four dimensions.

How do I receive existence?

How do I live with others?

Where am I going?

How do I receive limits and surrender myself?

Gabriel Marcel reminds us that existence cannot be reduced to an object to be dissected and mastered. We ourselves participate in the mystery of existence.

III. PISON — פִּישׁוֹן פִּישׁוֹן |

EXISTENCE AS GIFT

“The first is named Pison; it flows around the whole land of Havilah.” — Genesis 2:11

Mispar Gadol:

פ 80 + י 10 + ש 300 + י 6 + | 700 = 1,096.

PISON = 1,096

The human person does not create his own existence. I did not choose to be born. I receive.

I exist, but I am not the source of my own existence.

Kierkegaard shows that receiving existence does not destroy freedom; the self becomes itself through the way it receives and lives what is given.

Rahner deepens this through grace: the human person is open to God.

PISON — I receive that I exist.

IV. GIHON — גִּיחוֹן גִּיחוֹן |

EXISTENCE AS RELATIONSHIP

“The name of the second river is Gihon; it flows around the whole land of Cush.” — Genesis 2:13

Mispar Gadol:

ג 3 + י 10 + ח 8 + י 6 + | 700 = 727.

GIHON = 727

The human person never becomes human alone. I receive life from others. I learn language from others. I know love because I am loved.

“Who am I?” cannot be separated from “With whom do I become myself?”

Marcel's distinction between problem and mystery, and his thought of presence and availability, helps us understand the other not as an object but as a person to be encountered.

GIHON — I exist with the other.

V. TIGRIS / HIDDEKEL — תִּגְרִיִּס תִּגְרִיִּס |

EXISTENCE WITH DIRECTION

“ The name of the third river is Tigris; it flows east of Assyria. ” — Genesis 2:14

Mispar Gadol:

$$\aleph 8 + \daleth 4 + \beth 100 + \gtrless 30 = 142.$$

HIDDEKEL = 142

Human beings do not merely exist; we walk. We live in time and move toward tomorrow.

A person can move quickly and still have no direction. Life needs purpose.

Kierkegaard places choice and decision at the center of existence. Faith is not merely an idea; it is a road that is walked.

“ I am the way and the truth and the life. ” — John 14:6

In Christ, direction is no longer only an abstract goal. Christ himself is the Way.

HIDDEKEL — I walk toward the goal.

VI. EUPHRATES — פ, ר, ת

EXISTENCE WITHIN LIMITS

“ The name of the fourth river is the Euphrates. ” — Genesis 2:14

Mispar Gadol:

$$\phi 80 + \aleph 200 + \beth 400 = 680.$$

EUPHRATES = 680

We are born, grow, love, lose, suffer, and die. Yet limitation does not have to mean absurdity. Because life is limited, life is precious.

The Euphrates leads toward surrender. What we receive as gift we eventually entrust.

Kierkegaard reminds us of the tension between finite and infinite. Rahner understands the human person as finite spirit open to the Mystery of God.

“ I am the resurrection and the life; whoever believes in me will live, even though he dies. ” — John 11:25

EUPHRATES — I accept limits and learn to surrender.

VII. THE FOUR RIVERS AS FOUR MOVEMENTS OF EXISTENCE

PISON — RECEIVING: I receive existence as gift.

GIHON — RELATING: I discover existence with the other.

HIDDEKEL — WALKING: I move toward direction and purpose.

EUPHRATES — SURRENDERING: I accept limits and entrust my life to the Source.

RECEIVING → RELATING → WALKING → SURRENDERING

Kierkegaard shows the journey of becoming oneself. Marcel shows that it happens through presence and relationship. Rahner shows that human existence is open to the Mystery of God.

Water received is not meant to become stagnant. Water must flow.

VIII. FROM EDEN TO CHRIST

Water appears throughout salvation history: creation, the flood, the Red Sea, water from the rock, the Jordan, baptism, and finally the Living Water promised by Christ.

“ Let anyone who is thirsty come to me and drink. ” — John 7:37

Human beings thirst for meaning, love, truth, forgiveness, and life. Our deepest thirst cannot be satisfied by what is finite.

Rahner understands the human person as fundamentally open to the infinite Mystery. In Christ, this search finds its center.

Christ is Living Water.

ADDITIONAL — DAVID'S PSALM: THE SOUL THIRSTING FOR GOD

“ As a deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for God, for the living God. ” — Psalm 42:1 – 2

The deer seeks water because it thirsts. So does the human soul.

Our deepest thirst is not merely a desire to possess something; it is a longing to find the Source of life.

Pison, Gihon, Hiddekel, and Euphrates therefore receive an interior dimension. The water of Eden becomes an image of life from the Source.

The soul seeks God.

Kierkegaard helps us read this as existential longing to become oneself before God. Marcel reminds us that our deepest longing is mystery, not merely a problem. Rahner places this longing within human openness to God.

Psalm 42 is prayer, confession, thirst, and movement back to the Source.

“ Let anyone who is thirsty come to me and drink. ” — John 7:37

The deer seeks the river.

The soul seeks God.

The human person seeks the Source.

Christ comes as Living Water.

LIVING WATER — THE THIRSTING SOUL RETURNS TO THE SOURCE.

IX. THE WATER FLOWING FROM WITHIN

“ Whoever believes in me... rivers of living water will flow from within. ” — John 7:38

We come to the Source. We drink. But we do not stop there.

Prayer becomes love.

Love becomes action.

Action becomes service.

Service becomes life for another.

Marcel's disponibilit  points toward availability to the other. Contemplation is not escape from the world; it is return to the Source so that we may return to the world with a renewed heart.

X. BECOMING A RIVER FOR THE WORLD

LIVING WATER is not only an invitation to drink. It is an invitation to become a river.

We receive love so that we may love.

We receive forgiveness so that we may forgive.

We receive life so that we may give life.

The human person is not called to become a stagnant pool, but a river.

Presence moves beyond “I” toward “you.”

XI. RETURNING TO THE SOURCE

At the beginning of Scripture we find water. In Eden we find a river. The river becomes four streams. In Christ we find Living Water. At the end of Scripture we find the river of life.

“He showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb.” — Revelation 22:1

WATER → EDEN → FOUR RIVERS → CHRIST → LIVING WATER → RIVER OF LIFE

We come from the Source. We flow through life. We face limits. We learn surrender. Finally we return to the Source.

Kierkegaard: becoming oneself before God.

Marcel: entering the mystery of existence through presence and relationship.

Rahner: openness to the Mystery of God.

Yet all point to the greater center: Christ.

XII. KEY SCRIPTURE QUOTATIONS

Genesis 1:2 — “The SPIRIT OF GOD hovers over the waters.”

Genesis 2:10 — “A river flows from Eden... and divides into four branches.”

Psalms 42:1 – 2 — “As a deer longs for flowing streams, so my soul longs for you, O God.”

John 7:37 — “Let anyone who is thirsty come to me and drink.”

John 7:38 — “Rivers of living water will flow from within.”

John 14:6 — “I am the way and the truth and the life.”

John 11:25 — “I am the resurrection and the life.”

Revelation 22:1 — “The river of the water of life.”

XIII. GEMATRIA OF THE FOUR RIVERS OF EDEN

Pison — פִּיֶּסֶן — 80 + 10 + 300 + 6 + 700 = 1,096

Gihon — גִּיחוֹן — 3 + 10 + 8 + 6 + 700 = 727

Tigris / Hiddekel — ח, ט, ק, ל — $8 + 4 + 100 + 30 = 142$

Euphrates — פ, ר, ת — $80 + 200 + 400 = 680$

TOTAL = 2,645

2,645 is the mathematical result of the four Hebrew names using Mispar Gadol. It is used contemplatively and is not presented as explicit biblical numerology.

XIV. SYNTHESIS: KIERKEGAARD — MARCEL — RAHNER

KIERKEGAARD — BECOMING ONESELF BEFORE GOD

The self becomes itself before God. Pison speaks of receiving existence; Hiddekel of walking through decision; Euphrates of accepting limitation.

GABRIEL MARCEL — MYSTERY AND PRESENCE

Life cannot be reduced to a problem. Gihon speaks of relationship, encounter, presence, and availability. The other is not an object but a person.

KARL RAHNER — OPEN TO THE MYSTERY OF GOD

The human person is finite spirit open to transcendence. Grace is God's self-communication. Human thirst ultimately points toward God.

All three point beyond themselves to Christ.

XV. CONCLUSION — FROM THE SOURCE TOWARD LIFE

The four rivers of Eden can be read as four movements of human existence.

PISON: Can I receive my existence as gift?

GIHON: Can I live in relationship?

HIDDEKEL: Where am I walking?

EUPHRATES: Can I accept limits and surrender my life?

Four rivers meet in one Source.

One river.

Four streams.

One mystery of existence.

The human person is not the source of himself. He is receiver, pilgrim, relational, limited, and called to become a stream of life.

LIVING WATER is therefore not merely a name. It is a way:

Return to the Source.

Receive existence.

Live in relationship.

Walk in direction.

Accept limits.

Surrender yourself.

Become a river for life.

“ Let anyone who is thirsty come to me and drink. ” — John 7:37

We come. We stop. We listen. We drink. We receive. We flow. And finally we return to the Source.

From the Source we come.

In life we flow.

To the Source we return.

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AIR HIDUP • מַיִם חַיִּים • MAYIM CHAYYIM

By Living Water Maru 810

FOOTNOTES

1. Søren Kierkegaard, *The Sickness unto Death*, 1849.
2. Gabriel Marcel, *The Mystery of Being*, Vols. I – II, 1951; *Being and Having*, 1935.
3. Karl Rahner, *Foundations of Christian Faith*, 1978.
- 4 – 16. The same principal works support the themes of selfhood, mystery, relationship, transcendence, grace, decision, and surrender.

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Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. New York: Seabury Press, 1978.

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The Bible. Genesis 1 – 2; Psalm 42; John 7; John 11; John 14; Revelation 22.